

A
LECTURE
ON

High Fits of Zeal;

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Mrs. *Cadiere's* RAPTURES.

Flights beyond the Third Heaven, what a Rapture is, and a Religious Rapture; whether Mrs. *Cadiere's* Transports were Religious, Father *Girard's* Duty in that Case; what that Joy of Mind and Heart is that is right in Religion, and what is not so, how far Joy is a Test, what were the Raptures of the Apostles and Prophets, whether Heaven will be rapturous, and when it is that the Understanding and Will begin to be Enthusiastic. The Case of a Spiritual Guide decided, and an Answer to the Popish Argument for the Church, that we take the Scripture from the Church, a Point as yet unattempted, and Essential to all Lovers of Devotion.

II. Tracts on other Subjects, in Humane and Divine Learning.

The Third EDITION.

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L O N D O N :

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High Fits of ZEAL; Or, Mrs. Cadiere's RAPTURES.

Cor. xii. 13. Whether in the Body, or out of the Body, I cannot tell; God knoweth.

ST. Paul speaks here of a State of Mind, which he could not precisely explain; he had Visions and Revelations of the Lord, but it was not reveal'd, whether they were in or out of the Body. The Occasion of his declaring these extraordinary Movements of Thought was a Boast of some false Disciples, who had crept into the Church of Corinth, that their Pretensions to the Apostleship were superior to his, and better warranted; one Sign was higher Visions and Revelations: To this St. Paul replies, that boasting was foolish, but it was in his Power to oppose them even in that Article, as to peculiar Revelations, one Instance of which he relates here.

WE see by this Competition, that the Conveyance of God's Spirit in peculiar Revelations was not only the Opinion, but the Fact, in the Time of St. Paul, and therefore may be the Fact at another Time. They shall see Visions, says Joel, Prophecying of the Christian Æra: This is called Raptus Pauli, the Rapture of St. Paul; he was caught up to the Third Heaven, whether in or out of the Body, he could not tell; in those Words he furnishes a Character or Mark to define a Rapture: "It is not a Situation of Mind, in which all Perception is ravish'd from it, but in which, certain Objects strike so forcible an Impression upon it, that it attends then to nothing else, is not conscious, whether it be in or out of the Body." Tho'

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that be a Negative, it is yet the clearest Distinction of a Rapture: For that is inconsistent with that free general Exercise of the Judgment and Understanding which prevails at other times; and it means, that general Sense is snatch'd away, and engross'd by a certain Sett of Objects then before the Mind, unconscious of any other.

TO be distinct and gradual on this Point, we will adapt it to the reported Raptures of Mrs. Cadiere: And here it is proper to conduct our selves by the most regular Chain of Propositions we can discover, applicable to all Cases.

HER Raptures were no Matter of Duty or Obligation. There is no Text in the Old or New Testament that obliges the Conscience to a Rapture in Devotion: that is, to be God only knows how, as St. Paul speaks. The Instances of it that occur are not Laws; they are Examples of a strong Bent of Mind and Heart to a religious Idea, and Proofs, how far God may immediately strike and affect the Soul; no Ties on any one to that Frame at any other time, or in any other Person. Exemplum sine Lege, an Example without a Law does not oblige; is a constant natural Axiom.

AND as therefore her Raptures were not Duties, nor Acts of Obedience to the Law of Christ or God; so they could not be any Measure of Duty, any Rule to judge of its Perfection, or the Integrity of her Obedience. They were entirely unconnected with, and distinct from her Duty, her Perfection. For Perfection is only the most perfect Discharge of Duty possible: the rest, Supererogation, is Will-Worship, not Obedience to God's Will, which is our Perfection, but our own, which is not Religion. It is worshipping and idolizing our selves; placing our selves in the Throne of God, to make Raptures Duties, or Points of Perfection. God has made no such declaration, and we have no certain

tain Light, but his reveal'd Will, to perfect the Standard of our Religion. In fact, God has produc'd such Raptures, he has not made an universal promise of them, nor requir'd them of any Christian.

AND this Girard, the Confessor, ought to have inform'd his Penitent. But as the Romish Doctrine of Works of Supererogation, doing more than is commanded, too much favours what extraordinary Flights of imagin'd Piety they will countenance, or exact; so he, entangled in that Falshood, was led to encourage, or connive at, her Extremes: and this shews the Misfortune of being educated in a Mistake; we are not assur'd to what Mischiefs it will, in future Life, expose us.

HER Raptures then, not being a Duty, were a Suspension, an Interruption, and therefore a hindrance of Duty. In religious Exercises, what interrupts Religion, is against it; so that we are to enquire, whether her Raptures were not so many Sins.

IT may be alledg'd, that if they were from God, they were Duties and not Sins. But supposing they were from God, they were Gifts, Favours, uncommon Vouchsafements only; not Duties. She could no more be oblig'd to any Actions in pursuance of these Raptures, than to walk in her Sleep: she might be carry'd by their Force to unusual Acts, not morally oblig'd: her Mind being then subject to a necessary Impulse, and not free to discern or obey voluntarily and clearly, but necessitated, and the full Use of her Judgment taken away, therefore incapable of moral Obligation. It may be said, that God's Grace is irresistible, and yet the Mind morally oblig'd; but that is an Error: God's Grace is not capable of being prov'd irresistible in any Law to Mankind; but in some Examples only of extraordinary Perceptions and consequent Ac-

tions, singular to the Person, not general ; as in the Prophets and Apostles.

WE know, and it is agreed, that they were inspir'd ; we do not know that St. Catharine, St. Francis, and St. Cadiere, were inspir'd. Therefore we know their Raptures came from God ; we have not that assurance of her's. She wrought no Signs which were a Demonstration of a supernatural Impulse from God, like St. Paul's raising the dead, striking Elymas blind, disabling the Viper at Melita, and the like. Her Confessor was treacherous, knowing the want of this Satisfaction, not to apprise her, that her Raptures had no apparent Marks of flowing from the Operation of Heaven. Her Opinion, however strong, was no Proof to another, nor to herself : many cannot avoid an Impression ; and yet it may be from Satan. Mr. Lacy observes, that the Words Holy Men of old spake, as mov'd *θερομαινοι υπερ*, by the Holy Ghost, imply a necessary inevitable Force. But it is suppos'd, they had Inspiration : he allows that Supposition ; there was some distinct Proof, besides their own Opinion and Propensity. Their Case then differs from his, or Mrs. Cadiere's, who are not suppos'd, allow'd, prov'd to be inspir'd.

AND there is one plain Mark in her Raptures, which contradicts that Text : --- it is spoke of Holy Men of old ; she was, and own'd herself guilty of wicked Actions ; therefore was not holy, nor mov'd by the Holy Ghost. The Prophets and Apostles were never raptur'd to do evil : for then the Holy Ghost, the Cause of their Raptures, would have forsaken them ; and those Raptures, owing to the Holy Ghost, must have fallen. She had a criminal Passion, and by that might herself, or her Confessor ought to have made her, acknowledge that they were not from God.

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HERE then we have a clear Principle, that a religious, or seemingly religious, Rapture, is not from God, if it be accompanied by wicked Passions or Actions. And this is the Case:--- Whence Her's proceeded was shewn on the last Lord's Day, from mistaken Principles of Devotion, violent Impulses consequent on them, from the Father of Lies, and Father Confessor. He rather encourag'd what he himself own'd to be Illusions, and did not discountenance them.

AND here the Fountain-head is to be corrected; mistaken Principles of Devotion, and so a mistaken extravagant Attention and Pleasure, on that Foundation. It is proper to see, at what point of time, at what precise Limit, the Understanding and Will may be Enthusiastic in Religion; that is, violent and mechanical in Error. This is at once the Limit suggested.

THE Commencement of Mrs. Cadiere's Raptures was in Error of Understanding and Inclination to Saintship, or the Idea and Love of spiritual Perfection. That has been adjusted, "doing God's Laws the most perfectly we can:" she had other Notions, as that "of the indisputable and implicit Duty of following the Dictates of a spiritual Guide;" here, because the Advice of a spiritual Guide, a kind of Confessor, is, in some respect, the Prescription of Dr. Taylor, Horneck, Hammond, and most other devotional and practical Divines among Protestants, I am led to clear that Direction.

THE Dictates of a spiritual Guide are not Laws of God: He is not God; nor, therefore, his Directions, God's Directions. They may possibly agree with them, and therefore may be specifically, tho' not identically, the same:

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AND as such a Guide is not God, not infallible, not all-wise and all-good, no implicate Regard is to be given to his Instructions, that being due to God only. Here was Mrs. Cadiere's Mistake; and few Confessors will be so honest as to undeceive their Pupils in this Persuasion.

THE Strefs is here : if a Word or Text of Scripture be not understood, or a Christian cannot see how to apply it rightly to a particular Case in Life, or the Practice of Religion, then he may, if he thinks proper, and that he is bound to it by God's Law, ask the opinion of one whose Knowledge and Probity he esteems, what is the Meaning of that Word or Text, and how he should apply it to a Case in practice. This is the whole strict Affair of a spiritual Guide, and indeed, of a Confessor.

FOR instance, if a Christian does not know the Meaning of the Word, Charity, in 1 Cor. 13. he may enquire of some learned Guide; and if he knows not how he ought to be charitable to this or that Person, he may state the Case, and ask his opinion; still with a salvo to his own Judgment to be exercis'd rationally and freely on that opinion of his own Guide, not blindly, lest the Blind lead the Blind, as Girard did Cadiere, and both fall into the Ditch.

AND here I would furnish a short clear Principle to all plain Christians, to escape the Sophistry of Papists. They say, You take the Bible from the Church; therefore should take all your Religion from the Church, and every Priest and Confessor calls himself the Church. The Postulatum is false: we do not take the Bible from the Church, in general, much less from their Church of Rome (which is particular, not Catholic;) but the Church, the first Christians, took the Bible from Christ and the Apostles: and I, for instance, examine what Bible Christ and his Apostles gave the first Christians, and

and left the World, and I take the same ; not because the first Christians, or those whom any will call the Church, took it ; but because they were bound to take it, and because I see myself bound to take it on the original Evidence of its Proposal, whether they had taken it or no.

THIS cuts off all Romish Objections that the Bible is no compleat Rule of Faith and Practice, because you take it from the Church, and that is therefore the Rule : for we take it, not from the Church, or their Church ; but as from Christ, as from the Apostles, for the same Reasons, perhaps, that the Church took it, and yet not because the Church took it, but we ought to have receiv'd it, if the Church had not receiv'd it.

FOR instance, I receive Christ's Sermon, as it is call'd, on the Mount, because Christ spoke it before great Numbers of Friends and Enemies, and an Apostle handed it to the first Christians. If those first Christians, that Church, had not receiv'd it, they ought to have embrac'd it, because Christ spoke it, and St. Matthew handed it. The Witnesses of it since then did not make the Sermon, or the Circumstances of the Thing, therefore I take it not from them ; they are only a *Causa sine qua non* : I must have it from some hands or conveyance ; but they are not a formal or efficient Cause of that Sermon.

THEREFORE Duty is not from the Church, but both that and the Church from the Scripture ; Faith by hearing, hearing by the Word of God. St. Paul did not say, Faith was from the Church ; consequently Mrs. Cadiere's Supererogation of Saintship being from her Notions of the Church, and of her Confessor, not from the Bible, were not Duty, and her Raptures neither Duty nor Religion.

WE are therefore to fix, what that Joy of Mind and Heart is, that is right in Religion, and what

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is not so. We read of Joy in the Holy Ghost, Joy unspeakable and full of Glory; and that the Fruit of the Spirit is Joy. We are commanded also to rejoyce in God, so that chearfulness and pleasure in Devotion is not only a privilege but a Duty : And it is a great Motive to Devotion and Piety that Satisfaction is annex'd to it.

BUT the Spirit is Truth and Wisdom and Righteousness, so that it must be still a rational Joy, not one that is frantic and delirious : And Joy springing from, and supposing Knowledge of Duty, a Good Conscience, and Joy of the Understanding, not out of the understanding : It may be unspeakable, that is, beyond what we can adequately express in Words, for the pleasure of the Heart cannot be fully or strictly worded, convey'd in Language. Words mean by Custom what all agree ; and cannot delineate what a particular Person feels within, known only to himself. Full of Glory, is, full of certainty, or sentiment, *δοξα* ; or else resembling in its degree and nature that brightness we observe in a clear strong Light : Glory is a clear Light, a clear Judgment, not one that is darken'd, or dazzling.

IT must be a Joy of Thought, not without thought, not a meer sensation : It must be a Joy of Conscience, and its degree proportion'd to the Consciousness of doing our Duty, arising from that Sentiment : not giving a Loose to a passive Enjoyment of our selves, in a pleasant State of the Animal Spirits, which are gayer, more radiant, finer, stronger, and more agile, in some than others, and capable of being Intense or remiss, from particular Causes.

FOR instance, after a turn of good fortune, after eating and drinking, that alacrity which supervenes on that accident or circumstance is not part of religious or devout Joy ;--- Animal Joy is not
Spiritual ;

Spiritual ; we are indeed fram'd organically, that the Body must affect the Mind, but religious Joy is from Conscience of Duty done, that is it's test, and such a Joy is the *Plerophory*, the full assurance of Faith, which is the Touchstone of our State with God.

It is not an Unthinking, unreasonable, *maudlin* Delight ; the Love of God is Judgment, not Dotage ; if it be more than flows from Judgment it is not religious Joy ; if it flows from the Spirits only, so far again it is Animal, not religious : If it be from a wrong Thought, it is an Erroneous Joy, if from absence of Thought, foolish ; if from a disorderly Thought, frantic, if from a sinful Thought, not at all religious, but totally wicked and Diabolical, if from a religious persuasion, and disproportion'd to the Truth of that persuasion, it is Enthusiasm. It is, to be Christian, and good, a pleasure from a just Conscience of known Duties done, a judicious Intellectual pleasure only, any other falls under some Article above-mention'd.

The Love of God is an Act of Judgment and Understanding with the will fix'd on the Sovereign Good : Not a blind irrational mechanical Love, or an Animal fondness : It is an esteem, and a desire to have God's Favour and Presence above all Things, and a delight in him with all the Heart, reasonable, not delirious : founded on a distinct Thought of God's attributes and actions.

We may here consider, whether Heaven will be rapturous : It is said, Eye hath not seen, nor Ear heard, nor has it enter'd into the Heart of Man to conceive the Things which God has prepar'd for them that love him. The meaning of that is, that at present we cannot comprehend what we shall then possess : It is never said, nor Implied

that we shall not then comprehend what we shall there enjoy ; indeed we shall never be able to comprehend God, his Nature, and Glory fully, we being Finite, nor shall we be able fully to express what we can only enjoy ; but it is a Contradiction in Terms, that there we shall not comprehend the Joy we shall feel, because the Sense of it is the Comprehension of that Pleasure.

THE Rhetorical Figures, and high strains of some Divines, and some Devotions, have introduced an Imagination of Joy in Holy things, which is injudicious and unreasonable, and has done more Harm than Good, by taking off the Sobriety of Thought, and an attention to Duty, and giving a spiritual Pride, which is the worst Pride, the Cause of Uncharitableness, Error, and often of Sin. Some by such extraordinaries have lost the Essentials: And indeed, since the essentials are as much as the best can do, the extra-essentials must be Impediments and so many Distractions only.

IN Heaven itself we shall know as we are known : The Knowledge and the Joy will be Collateral, there will be no Rapture, that is a Joy beyond Knowledge : God's Peace indeed is said to pass all Understanding, because it surpasses our Understanding to attain it without God, it is his Gift, we cannot understand how God imparts it to us, nor can we perfectly explain to our selves or others the Nature of that Peace which is the sole Favour and Infusion of an Infinite Being. But we can in some measure understand it, or we could not call it the Peace of God ; and the Word All, in Scripture, is not always strictly universal, but means many, or most, or all in some respect : As it is said Men dye, tho' some dy'd not, and the like.

WE see by the fatal Instance now discoursed upon, that Errors in Religion are not slight Matters, they may produce Consequences, that may

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tend to the Destruction and Disgrace of Men and Families : Therefore, in St. Paul's Phrase, be ye not unwise, but understand what the Will of the Lord is ; One Duty is not to compound for the Neglect of another, nor is zeal to expel Prudence: The Testimony of the Lord is sure, making Wise the Simple ; the Commandments of the Lord enlighten the Eyes: Be we not of their Number, who know not, but walk on in Darkneſs ; that Err in their Hearts ; the Wiſdom of the Prudent is to underſtand his Way ; as to others, he that made them, will not have Mercy on them.

On the whole, that Verſe, Iſaiah xix. 10. is a Key to that Subject ; --- The Lord hath poured upon them the Spirit of deep Sleep ; --- An undiſcerning Mind he puniſhes with Deluſion ; Add to Knowledge Virtue ; Humane Judgment is the Pilgrim, God's the Guide, and the End of our Way the everlaſting Mountains.

N. B. Lately is publiſh'd, A Sermon in Deſenſe of the Societies for Reformation of Manners, ſuch a one, as it was expected the Rev. Dr. *Herring* Dean of *Rochefter* ſhould have preach'd before them at *Bow-Church*.

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